THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (EPH. 4: 32).

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NEBUCHADNEZZAR'S DREAM.

ONE of the most wonderful revelations concerning the future, recorded in the Old Testament, is that which was given to Nebuchadnezzar.

This Babylonian monarch had a remarkable career. He conquered all the countries between the Euphrates and the River, carried away fifty thousand captive Jews, among whom were Daniel, Ezekiel, Mordecai, and others, and, finally, when King Zedekiah, contrary to the counsel of Jeremiah, formed an alliance with Egypt against him, invested Jerusalem and razed the temple and fortifications to the ground.

It appears that the Lord, who called him to execute this judgment, at the outset gave him to understand that he was merely an instrument in the hands of a mightier Ruler; that earthly kingdoms with all their glory must pass away, and that the kingdom of God alone is permanent. The Lord showed this to Nebuchadnezzar, before he was permitted to depopulate Palestine and destroy the temple and the holy city.

In the second year of his reign Nebuchadnezzar had dreams which troubled him. Being anxious to know the meaning of one of them in particular, he called magicians, sorcerers, astrologers, and Chaldeans—the latter representing the priest caste—and asked them to tell him the dream and its interpretation. This they, of course, were unable to do, and the king, convinced of their fraudulent pretensions, with characteristic Oriental disregard of human life, decreed their death.

Daniel, an exiled Jew, heard of this decree, and through earnest prayer obtained, by revelation from God, both the particulars of the dream and its interpretation. The dream was as follows:

"Thou, O king, sawest, and behold a great image. This great image,

whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 31-35).

Daniel interpreted this dream thus: "Thou art this head of gold. After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." We quote again:

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2: 41-45).

God's purpose in giving this dream to Nebuchadnezzar was, as stated, to make known to him "what shall be in the latter days" (Dan. 2: 28); before his view passed a succession of kingdoms, ending with a kingdom which God should establish. This concerns us, who live in "the latter days," just as much as it concerned the Babylonian king. It is recorded, through the spirit of prophecy, for our instruction.

The great image was the symbol of four kingdoms. The first represented the Babylonian empire under Nebuchadnezzar, the head of gold. All Bible students agree on this. Concerning the following three there is a difference of opinion. Some regard the second kingdom, represented by the breast and arms of silver, as the Median empire; the third, represented by the belly and thighs of brass, as the Persian, and the fourth, represented by the legs, feet, and toes of iron and clay, as the Macedonian empire of Alexander. This view has found favor with Delitzsch, Künen,

and many commentators who are reluctant to accept the Old Testament prophecies as bearing on modern conditions and events.

Another view is that the silver breast and arms represent the kingdom under Medo-Persian rulers; the bronze belly and thighs, the Grecian empire under Alexander; and the iron-clay legs and feet, the Roman empire, and the toes the many kingdoms into which the Roman empire was divided, ultimately. This view is very ancient. It is found in II. Esdras, written, probably, in the first century of our era, if not before, and it is the common interpretation of both Christian and Jewish writers.

Orson Pratt follows this exposition. He says:

"The 'feet' and 'toes' of the image represent the divisions and subdivisions of the Roman empire, which afterwards occurred. The Emperor Constantine built the City of Byzantium, afterwards called Constantinople, and made it the seat of his government. Theodosius immediately succeeded him on the throne; but at his demise the empire was divided into two sovereignties, eastern and western, and shared between his two sons, Arcadius and Honorius; Arcadius ruling the east, of which Byzantium, or Constantinople, was the capital; and Honorius ruling the west, of which Ravenna was the capital" (*Millennial Star*, Vol. XX., p. 611).

This is the most natural interpretation of that part of the dream. Rome, did, indeed, "tread down and break in pieces" the "whole earth." By their military conquests the Romans subdued one country after another. Rome showed the strength of iron and the weakness of clay; its different parts did not cling to each other, notwithstanding every effort to keep them united "with the seed of men," which may mean by matrimonial alliances, or by the infusion of religions creeds and observances of purely human origin; notwithstanding all such efforts, there were constant divisions; neither kinship nor common religious interests could keep them together; one part did not cleave to another. The Huns, the Vandals, the Ostrogoths, the Visigoths, the Franks, the Sueves and Alans, the Burgundians, the Anglo-Saxons, the Venetians, established sovereignties of their own between the years 375 and 455 A.D. Spain, France, Lombardy, Naples, Sicily, all broke away at different times and tried a separate existence. There is not another world-empire that corresponds in all particulars with the iron-and-clay limbs of the dream-image.

There has been some difficulty in finding the *ten* kingdoms, represented by the toes, into which the fourth empire was divided. There are various enumerations. Dr. Rule suggests the following: (1) The Kingdom of the Vandals; (2) Venice; (3) England; (4) Spain; (5) France; (6) Lombardy; (7) the Exarchate of Ravenna; (8) Naples; (9) Sicily; (10) Rome. There are, as stated, some other enumerations. But none appears to be entirely satisfactory. So great is this difficulty considered that some commentators hold that the final division and grouping has not yet taken place; while Dr.

Driver regards it as "fatal" to the common understanding of the dream and the interpretation. His view is:

"The Roman empire, the empire which conquered and ruled so many nations of the ancient world—whether it be regarded as coming to its close when in A.D. 476 Romulus Augustulus, at the bidding of Odoacer, resigned his power to the Emperor of the East, or whether that act be regarded merely as a transference of power from the West to the East, and its real close be placed, with Gibbon, at the capture of Constantinople by the Turks in 1453, or whether, lastly, it be held, with Bryce, to have prolonged a legal existence till in 1806 the Emperor Francis II. resigned the imperial crown—has passed from the stage of history; nor, whichever date be assigned for its close, * * * can any 'ten' kingdoms be pointed to, as in any sense arising out of it" (*Cambridge Bible for Schools and Colleges*, Daniel, page 97).

But this objection is not well founded. For, numbers in the Old Testament are frequently used to designate an indefinite quantity, as well as a precise number. For instance, in Leviticus the Lord says to Israel, that if they walk contrary to His word, He will bring "seven times more plagues" upon them, and punish them "seven times more" (Lev. 26: 18, 21, 24, 28), where "seven" evidently means "many." In Psalm 119: 164, we read, "Seven times a day do I praise thee." Solomon says of a hypocrite, "There are seven abominations in his heart" (Prov. 26: 25). In all these passages "seven" stands, of course, for "many." "Seventy" is used in the New Testament in the same sense, when we are told to forgive our repentant brother, not only seven times, but seventy times seven. "Ten" is sometimes used in the same way, for "several," as when Jacob says to his wives that Laban had changed his wages "ten" times (Gen. 31: 7); meaning "several"; or, when it is said (Dan. 1: 20) that the King found Daniel and his companions "ten" times better than the wise men of Babylon. "Ten," therefore, sometimes means "many" or "several," just as we sometimes say a "hundred," or a "thousand" for a great many. If the word "ten" is taken in this sense in the interpretation of the dream, it presents no difficulty whatever; for the Roman empire literally divided and subdivided and became many kingdoms and principalities, and this condition still exists.

But if the literal interpretation of the word "ten" is insisted upon, the maps, delineating the political status of the world after the end of the Roman empire in 1453, must be consulted.

The Roman empire proper was confined to the country bounded on the north by the Rhine and the Danube; on the west by the Atlantic; on the south, by the sandy deserts of Africa; and on the east, by the Euphrates. Within these boundaries the "ten" kingdoms must be found. Maps of the time of the French revolution show the following principal divisions: (1) Portugal; (2) Spain; (3) France; (4) England; (5) Bavaria; (6) Part of Austria and Hungary; (7) Italy; (8) Naples; (9) Switzerland; (10) the Ottoman empire

(Harmsworth *History of the World*, Vol. 6, page 4636). These certainly are ten "kingdoms" within the area of the Roman empire, comprising the whole of it, if the smaller divisions, such as certain electorates, duchies, the papal states, and the small monarchies of Sardinia and Sicily are not counted separately.

We must now pay attention to the final destiny of all these kingdoms. Nebuchadnezzar, in his dream, contemplated the wonderful image, until "a stone was cut out without hands." This "stone" was not the work of human effort. It came from heaven, as a meteor. It struck the image on its frail toes and feet with the result that it fell and was broken to pieces and became like chaff which the wind carries away.*

The meaning of this is, according to the prophet, that in the days of the "ten" kingdoms, "shall the God of heaven set up a kingdom which shall never be destroyed * * * [but] it shall stand for ever" (Dan. 2: 44).

Some have held that this was fulfilled in the establishment of the Church of our Lord at the beginning of our era. But that is erroneous. Our Lord did not then establish His kingdom on earth. He taught His followers to pray, "Thy kingdom come," as something still future; and, furthermore, the kingdom of which Daniel speaks was to be established after the breaking up of the fourth empire into several kingdoms. The "stone" was to break the image to pieces and then become a mountain and fill the earth; in other words, the kingdom represented by the stone was to succeed the "ten." It was to be set up in *the latter days*. Now, it is evident that the "latter days" were not the days of the Roman Cæsars. As Orson Pratt points out, "Eighteen hundred centuries have passed away since the Son of 'the God of heaven' was martyred * * * and certainly the middle of the 19th century has far greater claim to be regarded as 'the latter days' than any period of time that has preceded it and passed away. We believe—yea, know that ours *are* 'the latter days' spoken of by Daniel, when the kingdom of 'the God of heaven' is to be set up. But if they are *not*, they have *yet* to transpire; and, consequently, the latter-day kingdom has not previously been set up; for, when it is established, it will stand for ever."

Orson Pratt, further, observes:

"Inasmuch, then, as the toes of the image were not formed, nor even begun to be formed till centuries after the death of Christ—in other words, as neither the ten kings spoken of nor the kingdoms over which they ruled were in existence till centuries after the establishment of Christianity by Jesus and His apostles, it must of necessity follow that the 'king-

* The sun anciently was represented at Emesa, in Syria, in the form of a great stone, which, as it appeared, had fallen from heaven (Gibbon, *The Decline and Fall of the Roman Empire*, Vol. 1, p. 99). It must have been a meteor.

dom' represented by the 'stone,' which was 'cut out of the mountain,' could not have been 'set up' in *those* days, which certainly cannot be regarded as 'the latter days'" (*Millennial Star*, Vol. XX, page 637).

This is explicit enough. The Scriptures, moreover, frequently use the expression "the latter days" for the end of the present dispensation. Ezekiel, for instance, predicts the final attack of the nations under Gog upon the Holy Land, "in the latter days" (Ez. 38: 16). This makes it clear what period in the history of man is meant by "the latter days." For this event still belongs to the future. It makes it clear that the kingdom which God was to set up in the "latter days" was certainly not established in the *beginning* of this era; the beginning cannot be the latter part of the same period.

If we would understand the prophecy relating to the setting up of the kingdom of God in the latter days, we must consider both the political and religious aspect of the dealings of God with mankind. He raised up Nebuchadnezzar at the head of a mighty empire, when it was necessary to punish His chosen people and destroy their great city and temple. He raised up Cyrus and placed him at the head of another great empire, when the years of captivity were about to end, in order that the exiles might be permitted to return. The Greek civilization which was diffused throughout the world by the conquests of Alexander was a necessary preliminary to the greatness of the Roman civilization and power, under the existence of which our Lord was born and the gospel proclaimed by the Twelve, and others. Under no other conditions could the gospel then have been preached throughout the world. God prepared the world for the first advent of His Son. In the same way we must regard the political events in the latter days in the light of a preparation for that kingdom which shall remain for ever.

From this point of view we may say that the little stone came in view when the Pilgrim Fathers wended their way to the then distant "New World," and still more when the great Anglo-Saxon republic was established in America. It smote the Old-world image when the French Revolution struck the world, for that epoch-making cataclysm was very largely due to American influence. The soldiers of France, "after helping Washington to found a free commonwealth, became missionaries of democracy, when on their return to France, they found the old abuses rampant, the higher ranks of the service more than ever closed to commoners, and the pay of the rank and file falling hopelessly in arrears. The importance of this source of discontent has probably been underrated * * * That controlling power which produced the events of 1789 emanated very largely from the troops that fought for the cause of freedom in the New World" (Harmsworth, *History of the World*, Vol. 6, page 4638). Since that day, the little

stone, we may say, has rolled on throughout the world, crushing despotism and setting men free. This is the political aspect of the vision.

From the religious point of view the rolling on of the stone represents all the preparations God has made for the reign of righteousness, unity, and peace which is to come. The establishment of the American republic was necessary for the restoration of the Church and the sounding of the gospel trumpet in this age. All is part of God's great plan of salvation, just as the marvelous growth and influence of the British empire is in accordance with God's plans and purposes. These plans will continue to develop, until the children of men are prepared for the second advent of our Lord and the establishment of His kingdom.

J. M. S.

GREETINGS.

Our brothers, our sisters, far over the sea,
In lands of destruction and grim cruelty;
Where men are mown down like the grass of the field,
Where death stands aghast at the horrible yield;
May God give you courage and strength for your day,
His angels encircle you all the dark way.

We live, it is true, in God's own chosen land,
Where Ephraim's mountains in majesty stand
Guard over valleys of plenty and peace;
Where knowledge and beauty as rivers increase;
Our prayers are for you as you bend 'neath the rod,
Your sorrows are ours, and your God is our God.

God's temples are here on the mount of the Lord,
We worship therein and we hear the glad word;
Apostles and prophets our bosoms inspire
With truths which are born of celestial fire—
The truths of the gospel which make us all one
In bonds everlasting, through Jesus the Son.

In spirit we often soar over the deep,
Our hearts throb with your's, and we silently weep
With mothers and daughters and sisters and wives
Of those of our brothers who lay down their lives;
For children we pray, who without sin or blame,
Are victims, with you, of the battle's mad flame.

But, though the flames scorch you they cannot consume;
Your life goeth onward, they serve to illume
Your pathway to glory, where with the redeemed
The joy shall be yours of which oft you have dreamed;
To stand on Mount Zion, sing songs of the blest,
With saints and their King light the world to its rest.

RUTH MAY FOX.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 24, 1915.

EDITORIAL.

FROM JOHN HUSS TO JOSEPH SMITH.

On the 6th of July, next, it will be five hundred years since the burning at the stake of the great Bohemian reformer, John Huss, and the event will be commemorated throughout the Protestant world.

On the 27th of this month it will be 71 years since the martyrdom, at Carthage, Ill., of the great American prophets and heralds of the kingdom of God, Joseph Smith and his brother Hyrum. The Christian world does not yet realize the magnitude and importance of the work these men did during the few years of their public service, but that will come.

John Huss was the son of a Bohemian peasant. While at the University of Pragne, he often slept outdoors because he had no money; but he overcame all difficulties, and in time he attracted attention because of his brilliant talents. It was while a student that he became interested in the teachings of Wycliff, which had reached Bohemia at that time.

Wycliff, as is well known, maintained that there was no "vicar of Christ" on earth, but that the people of God must obey Him rather than any man. He founded an order of preachers who went from place to place and proclaimed the new doctrine without pay. He proved the Roman doctrine of transubstantiation to be unscriptural, and, when summoned to Rome to appear before the pope, he replied that he ought not to follow the pope except in so far as he himself was a follower of Christ.

Such were the doctrines which Huss embraced; such was the nature of the truths he proclaimed. He asserted the supreme authority of the Scriptures, and exposed pretended miracles. He pointed out many prevalent corruptions in the Catholic church, and urged reforms. Finally, he was declared to be a dangerous heretic. The Catholics persecuted him. He appealed to the pope, John XXIII. Huss was then summoned before the Council of Constance to answer to the charges of heresy. He presented himself before this assembly, after having obtained solemn assurances of protection by the emperor, Sigismund. But the ecclesiastical council did not respect the Emperor's safe conduct. The prelates told him that his power as a secular ruler could not save a heretic from the punishment due to his errors, and that his pledge did not bind the council, which was greater than the Emperor. They

also told him that the church did not consider it necessary to keep faith with heretics. It is evident from this that the trial of Huss was a farce. He was condemned and suffered death in the flames on the 6th of July, 1415.

The Prophet Joseph, too, was the son of a farmer, but his home was in the New World, where the forces were developing through which a new era was to be created out of the existing moral and social chaos. The Prophet Joseph did not have the opportunity of associating with university professors, but he lived close to nature. He saw the handiwork of God everywhere. The earth, the heaven, were to him but a school—a vast temple of learning, and every object therein was a message from the Creator. He heard, moreover, the voice of heavenly messengers, who opened to him the fountains of truth and enabled him to see the past, understand the present, and penetrate the future with greater clearness and more power than any other man in this day and age.

He, too, was accused of heresy, and his entire career was embittered by persecution. At last the Prophet, and his brother, the Patriarch, went to Carthage, to stand trial on the ridiculous charge of treason. They went voluntarily, their consciences being clear as that of an innocent child; they went after having obtained the pledge of the Governor of Illinois for protection against the mob. But, alas! Governor Ford did not keep his promise, any more than Emperor Sigismund kept his in the case of Huss. Ford went to Nauvoo, and, while he was absent from Carthage, a portion of Warsaw troops led, it is said, by Levi Williams, who was a militia colonel and a Baptist preacher, stormed the jail. Hyrum Smith fell first. John Taylor was severely wounded. Joseph Smith tried to leap from the window, and was fired upon, and fell dead to the ground, and by this attempt he undoubtedly saved the lives of John Taylor and Willard Richards, who were in the room upstairs, the latter without a wound, or scratch; for when the assassins saw that the Prophet had been slain, they fled panic-stricken and scattered in all directions. This tragedy occurred on the 27th of June, 1844.

It has been related on what is considered reliable evidence that the haste with which the murderers departed from the awful scene was not due entirely to fear for the consequences, but that there was a miraculous manifestation at the time. The story has often been told. Not long after the martyrdom a young man, in a testimony meeting, made the statement that he witnessed the death of the Prophet, and that one of the assassins was about to sever the head of the fallen martyr from the body, when a blinding flash of lightning paralyzed the ruffian. It was then, it has been said, that the murderers were terror-stricken and fled, taking the disabled companion along in a cart. Be this as it may; almost the entire population of Carthage fled as soon as they realized what had transpired, as evil-doers pursued by their own sins. For

they knew that two men of God had been murdered, just as those who witnessed the crucifixion knew that the great Nazarene on the cross was the Son of God.

The Prophet Joseph had committed no offense. He proclaimed the coming of our Lord to establish His kingdom among the children of men. He called upon men everywhere to repent of sin and to live in accordance with God's laws. He proved His divine commission to deliver this message by healing the sick and opening some of the records of the past and revealing the plans of God with regard to the future. He taught men to be pure, clean, industrious and patriotic, and to love God and all His children. Those who accepted his teachings and carried them out, became happy and contented; they became prosperous and devoted to their families; they became free in every respect, and lovers of free institutions. The communities that grew up around the Prophet were patterns in morality and took the lead in educational pursuits. And such are the "Mormon" settlements to this day. But notwithstanding that such were the fruits of his work, he was slain. For the reign of Antichrist is the same in this age as in former ages.

The time will come, though, when the work of the Prophet and those associated with him will be recognized, for history places all things in their true perspective. Joseph Smith, like Huss, and others, was far ahead of his time. He was not only Biblical in his teachings, but prophetic, and the world did not grasp the meaning of his mission. It is just beginning to understand him, for many of the truths he taught are now accepted; but full recognition has not yet been accorded to his work. In time the world will know that revelation from God has been restored; that spiritual gifts follow faith; that God is our Father and His Son the ruler of the world; that a universal brotherhood of man will take the place of contending, warring, murderous governments; and when that era comes there will be monuments to the great martyrs who were called to proclaim these truths in this age and who gave their lives in this service of humanity. In the meantime they need no other monument than the Church of Jesus Christ of Latter-day Saints. Let her light go forth to the uttermost parts of the earth, and wherever it comes, men and women, on their bended knees and with hearts filled with unspeakable gratitude, will thank God for the life and death of Joseph, the Prophet.

J. M. S.

SOME EFFECTS OF THE WAR.

THE people of Great Britain generally do not realize that the empire is involved in a war which undoubtedly is the greatest in history. It is true, many families have loved ones at the front and are daily suffering on their behalf, not knowing what fate

may overtake them. Many have lost a husband, a brother, a boy in the death struggles on land or at sea, and others are feeling the stagnation of business and the increased cost of living. But, generally speaking, the people here, in the mercy of God, have been spared most of the horrors and sufferings incident to warfare.

It is different in France. According to reports, all the northern part of the country is dotted with graves along the roads. Nearly everyone is dressed in the color of mourning. The French, it is reported, have lost not less than 600,000 of their young men, and the slaughter is still going on daily. One who has been through the country and given an account to the press, says that along the front towns are demolished, blackened ruins are on all sides. Conspicuous on the road side are the graves. Some of the refugees do not desire to return because their homes have been turned into graveyards. In the trenches there is war, relentless war being waged, without any heroics, none of the pomp of circumstance. Modern civilization and ingenuity have devised battles which are cold, stark, bloody murder, and a series of hardships which are impossible for human nature to cope with.

The effects of this war will be felt for many years, in all the countries engaged. It will leave an economic burden in the form of national indebtedness, which will fall heavy upon the toiling classes, and the probability is that there will be corresponding poverty, destitution, and discontent. It has been calculated that the war costs the Allies £6,000,000 a day. By the end of this year Great Britain's national debt will amount to £1,600,000,000, involving an annual expense of over £50,000,000. At that rate, what will the future taxes be? And what will the economic condition of all Europe be? When the Czar, in 1898, called the first Peace Congress at the Hague, he pointed out that unless the great nations took measures to limit the expenditures for military purposes, they would become bankrupt. But there was no response to that appeal, no effort at retrenchment. On the contrary, the expenditures were increased, and now, in a sudden burst of madness, national resources are being wasted at the rate of millions of pounds, daily. It will take the world a long time to recover from this loss, just as it would take a family many years to make good a sudden and unexpected loss of property from fire, or flood.

Another future effect is unavoidable. A writer who calls himself Prince Sarath Kumar Ghosh, in the *New York World*, points out that after this war there will be in Great Britain a great many more women than men. There are now, he says, 1,200,000 more females. And this proportion will be increased.

The prince reminds us that in every civilized country more boys than girls are born every year, but that, in the first years of infancy, they die in larger numbers. After the second year the preponderance of girls begins to pile up. There are, he says,

about 6,000,000 men in Great Britain between 20 and 50 years of age, and about 7,500,000 women between 15 and 40. "That is," he concludes, "four possible husbands for five possible wives." If, he says, the war should cost Great Britain 500,000 men there would, of course, be a still greater scarcity of husbands for the women of this country.

The destruction of so many men, the strongest, and physically, most perfect, is a loss that cannot be computed in pounds and shillings. But it is self-evident that the condition created must be regarded as highly detrimental to public morality. All the countries involved in this war will suffer, morally as well as economically, from the slaughter of men in their best years of manhood.

J. M. S.

FAITH, INTEREST, OPPORTUNITY.

UNABLE to get to church this evening, I think as I sit alone, "How can I spread this gospel truth which I have received, for as I freely received, I must freely give." As I hear of unhappiness and sorrow on every side I think, how can I lighten the burdens of the world? How can I give people the happiness that I have received in becoming a member of the Church of Jesus Christ, and I realize the necessity of having faith and taking advantage of every opportunity. If faith is exercised in prayer, we receive a greater testimony of the truth, and with that burning within us, we feel as though we could pass through the greatest difficulty to help a weak brother or sister.

We are taught in the Scriptures to love one another, for "God so loved the world that He gave His only begotten Son." Does it not help us all to take an interest in people who need a comforting word, or even a smile and the shake of a hand? When we are doing this, we are fulfilling God's commandments. Take a little child, for instance, trying to do a work that is too far advanced for it; give it an encouraging word, take an interest in its movements, and it is surprising what a great help this will be to him or her, and so it is with all people we meet in our everyday life, whether in the busy street, or in the quiet country walks. Never miss an opportunity to spread the gospel and help to roll on the "little stone." We often hear people discussing their views of religion; why not quietly pass yours? It is not necessary to preach a sermon always, and if you drop a tiny seed it may some day become a powerful tree, as the oak grown from an acorn, and fed by the hand of God, who controls all good works. The present war, which is felt on all sides, gives, I think, one a stronger will to help to bring people into the fold of Christ, for is it not prophecy being fulfilled? Naturally one is reminded of the glorious hymn, "High on the mountain top."

Leeds. HILDA PAYNE.

THE GLORY OF GOD IS INTELLIGENCE.

NOTWITHSTANDING the desire that man has for knowledge, there seems to be an unfriendly reception for truth newly brought to light. Our preconceived notions, whether true or false, tend to stand in the way of new ideas. For this reason, the "Mormon" elder in his daily visits to the homes of the people of the outside world is confronted with the argument, "What was good enough for my parents is good enough for me." Such reasoning is not in harmony with the word of God.

Christ says that every idle word that men shall speak, they shall give an account thereof in the day of judgment. Is it not reasonable to think that every idle hour we spend, feeling content to accept only what light our forefathers have received and preserved for us, as a chance for our salvation, will also be held accountable to us? The knowledge of our forefathers is not always sufficient to protect men of our day against the wrath of God. The ark designed of gopher wood by the prophet Noah would have been of little value to Jonah while trying to escape the mission wherenuto God had called him. Again, Paul, the apostle to the Gentiles, brought up at the feet of Gamaliel, was far from right in his persecutions waged against the followers of the lowly Nazarene.

According to Myers, man at one time "was a hunter and fisher; his habitation was a cave, or a rock shelter; his implements were in the main roughly shaped flints; he had no domestic animals save possibly the dog and the reindeer; and he was practically ignorant of the art of making pottery." Men of this age were our parents, and had all been of this attitude of present contentment, we should have known no better life at present. Our blessed condition to-day causes us to say in the words of James, "shew me thy faith without thy works, and I will shew thee my faith by my works."

Christ says, "Except ye repent, ye shall all likewise perish." These words alone place some effort on the part of the individual in order to save himself from destruction. Almost twenty centuries later another point of view, in relation to the same great truth, was brought to light by the Prophet Joseph Smith who says, "No man can be saved in ignorance." These two bold assertions are in relation to each other because they both teach continued effort on the part of the individual. When we stop to consider that true repentance is education, we can combine these facts with no inconsistency. "Mormonism" teaches man to work, to do, and for this reason, in the eyes of the Latter-day Saint the man possessing a college certificate may or may not be intelligent. If he has lost that desire for the welfare of his neighbor, or the love for his God, in his search for bare mental learning, he has lost that power to act, to do, and we cannot class him as intelligent.

On the other hand, man may be deprived of higher learning and still possess great faculty of reason. No doubt the humble fishermen whom Jesus chose as His apostles were of this class, but the desire they possessed to see the gospel light deeply established in the hearts of all mankind, as shown from their lives, tells us they were intelligent.

Our great aim should be to do the will of God, and to work for the salvation of our fellowmen. To be willing to trust in Christ's words, "He that loseth his life shall find it." As stated by Prof. Nelson, of the Brigham Young University, "It (knowledge) ceases to be something in man, and becomes the man himself, changing the very color and texture of his soul; then knowledge has passed over into power." This power constitutes intelligence.

Man is continually advancing through the change of environment in which God places him. From God's revealed word we learn that we had an existence prior to this mortal state, and in this condition also we held our free agency to idle away our time or to improve and develop our talents. We read in the Pearl of Great Price, Book of Moses, "For I the Lord God created all things of which I have spoken spiritually before they were naturally upon the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in the heavens created I them; and there was not yet flesh upon the earth; neither in the water; neither in the air." Again, from the Book of Abraham, "If there be two spirits and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning, they existed before; they shall have no end, they shall exist after, for they are gnolaum or eternal." From the above we can reasonably believe that man has developed to his present state or power with his free agency always prevalent. True, he may be stripped of what power he now has, but if forced to the ego state in which he existed before, he could then defy all and still exist, being eternal.

As stated above, God assists man in his advancement by changing his surroundings, and thus we contend that this earth was created in order that we might have such a change. It is, in fact, a school-house wherein the children of God may prepare for a higher course. After finishing our earthly degree there awaits, in the eye of the Latter-day Saint, another environment or change, and thus room for work. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If we are to gain life eternal by knowing our God, and by what brief conception we are able to gain in this life, it means that we must not idle away our time when placed in a condition where we can fully know Him. It means effort on our part to learn how He gained and uses His power, without which learning we could not feel entirely at home in His presence.

From a revelation given in 1832 (Doc. and Cov., Sec. 76), we learn

that three great kingdoms or degrees of glory are established for the future habitation of man. This is also supplemented by Paul, the apostle, I. Cor. 15: 40-42. Christ also speaks of similar degrees of glory, graded to suit the various capacities of men (John 14: 1-3).

The above quotations infer that man will receive beyond the veil just what he earns in this life and no more. In other words, he will get a condition worthy of the intelligence he has gained in his past stages for advancement. Those who have used their talents to best advantage will receive the highest glory and will come near to the glory of God, while we read that an inferior class will inherit only a telestial degree. "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion in the mansions which are prepared; and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end" (Doc. and Cov. Sec. 76).

Having the above facts in mind, we cannot content ourselves with the analogy that "all roads lead to Rome, and so there may be a thousand right ways to heaven. Once there, what matter by which route you came?" The Church of Jesus Christ of Latter-day Saints stands aloof from such reasoning, and contends that there can be only one true history of Christ's plan of salvation, and that is preserved in "Mormonism."

Bloemfontein, South Africa. JAMES H. OCKEY.

CIVILIZATION may be regarded as a river flowing on and on towards the broad ocean of divine perfection, not in one single stream, but rather like one with many tributaries, some of them so nearly alike in importance that it is difficult to fix the superiority of one. Of these there may be one that, coming direct from craggy heights, rushes on a headlong course, tearing up trees, and carrying destruction as it goes. Still, it adds no more to the mighty river, that it presently joins, than its quiet neighbor, whose course is by sunny meadows and cornfields grateful for its neighborhood. But it has its share of work of river making.—CLAIRE JEANNE REED.

THE yearly festivals of the Mosaic dispensation were all typical. Our Lord was crucified on the day when the pascal lamb was slain. He rose on the day when the firstfruits of the early harvest were presented before God. The Pentecostal outpouring of the Spirit took place when the first fruits of the general harvest were brought to the Temple. The Feast of Tabernacles, or general ingathering of the last dispensation is yet to come.

BITTER is the root of labor, but the fruit is sweet.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Ray D. Nicholes and Cleveland Curtis have been honorably released from their labors in the British mission and sailed for Montreal June 18th, 1915, per s.s. *Grampian*. They were accompanied by one emigrant.

Baptisms.—A baptismal service was held in the Feversham Baths, Bradford (Leeds conference), on Saturday, June 19th, 1915, when sixteen souls became members of the Church of Christ. Elders Clyde F. Hansen, Earl S. Harper and William H. Hillyard officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth (Birmingham conference), on Saturday, June 19th, 1915, at which four souls entered the fold of Christ. Elders James M. Toone and Lyman E. Sevy officiated.

DIED.

METCALFE.—In France, serving as a soldier in His Majesty's forces, Joe B. Metcalfe. Deceased was born in Bradford, Yorkshire, July 3rd, 1897; baptized in 1908 by Elder Henry Bytheway. Brother Metcalfe was a good soldier, and died a soldier's death.

APPLETON.—At Darlington (Newcastle conference), May 5th, 1915, James Appleton. Deceased was born at Darlington, Durham County, England, April 11th, 1846, and was baptized January 23rd, 1879, by Elder Reese Williams. Brother Appleton lived and died a faithful Latter-day Saint.

LENTELL.—At Gateshead (Newcastle conference), June 5th, 1915, Aubrey Parker, the beloved son of John M. and Ethel S. Parker Lentell, aged 8 months.

MCDONALD.—At Leeds, June 7th, 1915, Elizabeth McDonald; born April 16th, 1904, at Glasgow, Scotland; baptized November 8th, 1913, by Elder Adam M. Hunter.

CLEMENTS.—At Belfast (Irish conference), June 4th, 1915, Maggie Clements. Deceased was born at Irvine, Ayrshire, Scotland, August 6th, 1892, and was baptized July 31st, 1914, by Elder Leland N. Holman. Sister Clements died a faithful Latter-day Saint.

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